A SERMON
Preached at Greenwich
before the Kings Maiestie vpon
Tuesday in Whitson weeke
being the 14. of Iune.
1603.

By the Reuerend Father
in God *Antonie Rudd*, Doctor of
Diuinitie, and Lord Bishop of
Saint Dauids.

LONDON,
Imprinted by *I. H.* for *Thomas*
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TO THE Christian Reader.

FOr ſomuch as I was at this ſermon among other auditors, who iudged it verie diuinelike for the matter & the manner of handling of it, and afterward vnderſtood that diuers which hard it preached, and more which did onely heare of it by the report of others were verie

rie desirous to haue the view eyther written, or rather printed: therfore hauing obtained a copie of it for mine owne vse, I thought it expedient to commit it to the presse, for the publike good of all such as will vouchsafe to read it with patience, and iudge of it by the rule of charitie.

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Psal. 101. 1.

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IN this Psalme the kingly Prophet *Dauid* declareth, how he will behaue himselfe in his kingdome: first touching his owne person: and afterward touching his subiects, both in the Court, and in the countrie.

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In this first verse of the Psalme, he vndertaketh or promiseth to sing; the dittie of the song is mercie and iudge-

ment

ment. The person to whom he singeth is expressed in these words: *To thee O Lord will I sing.*

In that he assumeth to sing the matter which he hath in hand, it implieth that he will doe it with ioy, with a loud voice, and with his full power. It argueth ioy: *For is any man among you afflicted? let him pray: is any merrie? let him sing.* And how should the children of the captiuitie sing one of the songs of *Zion* in a straunge land, when they sit mourning and weeping by the riuers of Babell, where they haue hung vp their harps vpon the willows that grow thereby? And as a pleasant song requireth a merrie heart, so doth it also a stretched out voice with great strength put thereunto. So then by this example of *Dauid* we are taught in the meditations of our heart, the words of our tongue, and the actions of our life tending to godlinesse and iustice to doe all with cheerefulnes, feruencie,

Iam. 5. 13. Psal. 137. 1. 2. 3. 4.

feruencie, and to the vtmoſt of our power. For example, in the caſe of our inward affection toward God, our dutie is, *To loue the Lord our God with all our heart, with all our ſoule, and with all our ſtrength.* In the matter of Gods worſhip, ioyned with the aduancing of his glory, and the furtherance of our ſaluation: Behold Dauid *daunceth before the Arke with all his might*: Of the kingdome of Chriſt it is prophecied thus by the Pſalmiſt: *Thy people ſhall come willingly at the time of aſſembling, thine armie in holy beautie. The zeale of Gods houſe did eate vp the princely prophet.* And from the time of *Iohn* the Baptiſt hitherto, *The kingdome of heauen ſuffereth violence, and the violent take it by force. If* Paule *come to Athens and ſee the Citie ſubiect to Idolatrie, his ſpirit will be ſtirred within him. And if he and* Barnabas *being at Liſtra perceiue the people readie to ſacrifice vnto them by the names of* Iupiter *and* Mercurie, *then*

Deut.6.5.

2.Sam.6. 14.

Pſal.110.3

Pſal.69.9.

Mat.11.12

Act.17.16.

Act.14.14.

they

they will euen rent their clothes in signe
Exod.32. 15. vnto the 21. *of detesting and abhorring it. If* Moses *when he commeth downe from the Mount vnderstand that the people in his absence haue made a golden Calfe, and giuen worship vnto it, then his wrath waxeth hotte, and he casteth the tables* (which were the worke and writing of God) *out of his hands, and breaketh them in peeces, and taking the Calfe, he burneth it in the fire, and grindeth it to powder, and strowеth it vpon the water, and maketh the children of Israel to drinke of it, to despite them of their Idolatrie.* If we speake of charitable almes, thē by S. *Pauls* rule,
2.Cor.9.7. *The Lord loueth a cheerefull giuer.* If execution must be done vpon the ene-
Ier. 48.10. mies of God and his holy Church, then *Ieremie* pronounceth him *cursed*
Rom.12.11. *that doth the worke of the Lord negligently.* We should by *Pauls* aduise to
Tit.2.14. the Romanes, *be feruent in spirit.* And by his admonition giuen in the epistle to *Titus, we ought to be zealous of good works.*

workes. And surely, if any doe frame themselues after the patterne of the Laodiceans who were luke-warme, neither hote nor cold, it will come to passe that God shall spew them out of his mouth. Apoc. 3. 16.

To preuent which inconuenience, *Dauid* heere affirmeth that he wil sing this heauenly dittie of mercie, and iudgement: the which words may be construed two waies, the Analogie of faith preserued. First, in respect of the time past by way of praise for Gods mercie toward himselfe, and Gods iudgements against his enemies. Secondly, in regard of the time to come touching the gouernment of the kingdome by way of practise of mercie toward the good, and of iudgement against the bad.

The first interpretation yeeldeth vnto vs this doctrine in generall, that we should shew our selues thankfull vnto Almightie God for all his bene-

fits

benefits bestowed vpon vs according to the comaundement of God, ioyned with a comfortable promise, *Call vpon me in the day of trouble, and so will I deliuer thee, and thou shalt glorifie mee.* And after the example of the Psalmist saying: *Open thou my lips O Lord:* (that is, giue me occasion to praise thee) *and my mouth shall shew forth thy praise.* And if God vouchsafe to deliuer *Dauids* desolate soule from the sword and the power of the dog, from the lions mouth, and the hornes of the Vnicornes; then will *Dauid* declare his name vnto his brethren and praise him in the midst of the congregation. But alas if a viewe be taken of vs vpon whom the ends of the world be come, it is to be feared that we shal be found no better in this case, then they were in the daies of our Sauiour Christ, when as *of ten leapers that were cleansed onely one returned to giue thanks.* And verely so haue worldly minded men beene

Psal.50.15

Psal.51.15.

Psal.22. 20.21.22.

Luke.17. 15.16.

beene vſually accuſtomed to miſtake the originall and ſpring-head of the temporall benefits which they receiue, that the Nimrods of the earth which liued in the daies of *Habacuk*, whēas they took vp al with the angle, and catched it in their net, and gathered it in their yearne, whereof they reioyced and were glad, then they ſacrificed to their net, & burnt incence to their yearne, becauſe (in their falſe imagination) by them their portion became fat, and their meat plenteous; that is, they flattered themſelues, and gloried in their owne wit, force, and power, as though thereby they had gotten all their victories with increaſe of wealth and honour, and ſo they robbed God of his glorie. Hab. 1.15. 16.

In reuenge of ſuch kind of vnthankfulnes, when as ſuperſtitious people in the time of *Hoſea*, aſcribed vnto their louers (that is, to their Idols) the gift of their bread and wine, corne Hoſ. 2.5. to the 11.

and

and oyle, wooll and flax, ſilver and gold, then Almightie God returned in high diſpleaſure, and tooke away his corne in the time thereof, and his wine in the ſeaſon therof, and he recouered his wooll, and his flax which he had lent vnto them for a time to couer their ſhame withall.

But *Dauid* to auoid the like both ſin and puniſhment alſo thereof, proteſteth here, *that he will ſing the mercie of God.* I ſay the mercie of God toward him, and not his owne merits. And hereupon it was that being hardly beſet, & greatly diſtreſſed and perplexed in the daies of *Saul*, while his hope of the kingdome was ſuſpended, he maketh his prayer in theſe tearmes. *Shew thy meruailous mercies, thou that art the Sauiour of them that truſt in thee from ſuch as reſiſt thy right hand.* And he hopeth one day to come into the houſe of God, *in the multitude of his mercie.* Looke backe to former ages and you ſhall

Pſal.17.7.

Pſal.5.7.

ſhall finde *Iacob* at his returne from Meſopotamia homeward in the way to Canaan being greatly inriched after the ſeruice of almoſt three apprentiſhips vnder *Laban*, framing his praier of thanks giuing in this wiſe. *O Lord I am not worthie of the leaſt of all thy mercies and all the truth, which thou haſt ſhewed vnto thy ſeruant: for with my ſtaffe came I ouer this Iordan, and now haue I gotten two bands.* And I conceiue aſſured hope, that by this example my gracious ſoueraigne doth often meditate vpon the mercie of God toward himſelfe, in reſpect of the great increaſe of temporall bleſſings which he hath found and felt, ſince the time that he firſt peaceably entred the towne of Berwicke, and ſo paſſed ouer the riuer of Tweede. And as for vs beloued, all of vs which be ranged in the number of ſubiectes, conſidering on the one ſide the manifold & haynous ſinnes, which haue formerly

Gen. 32. 10

formerly raigned amongst vs, both vnpunished and vnrepented of: and on the other side the fearfull dangers that we haue escaped, I can say nothing but that which *Ieremie* spake in his lamentations long agoe: *It is the mercies of the Lord that we are not consumed, because his compassions faile not.* Pray we therefore on the behalfe of our King, that it would please Almightie God to pronounce of him as he spake in elder time by *Nathan* of *Salomon*: *I will be his father, and he shall be my sonne, and if he sinnes, I will chasten him with the rod of men, and with the plagues of the children of men, but my mercie shall not depart away from him.* Pray we likewise for this Church of England, Scotland, and Ireland, that God would vouchsafe to hallow it with that blessed promise which in *Isai* was vttered ouer the whole Church of Christ militant by the spirit of prophesie thus. *The mountaines shall remoue, and*

Lam. 3. 22.

2. Sam. 7. 14. 15.

the

the hils ſhall fall downe : but my mercie ſhall not depart from thee, neyther ſhall the couenant of my peace fall away ſaith the Lord, that hath compaſsion on thee.

This done, then may both King and ſubiects euen euerie of vs vtter with ioyfull cheare that which we read in the Pſalme: *I will ſing the mercies of the Lord for euer.* Pſal. 89. 1.

Thus *Dauid* hauing already ſong the mercy of GOD toward himſelfe, he will ſing alſo the iudgement of God toward his enemies. And to beginne with his grand and capitall enemie King *Saul*: after that he had beene wounded by the archers of the Philiſtines, fearing leaſt the vncircumciſed ſhould haue come and thruſt him thorow, & haue mocked him, he tooke a ſword and fell vpon it himſelfe: and ſo a cruell life had a deſperate ende. And as for *Dauids* chiefe enemies in the Court among *Sauls* fauorties, namely *Chuſh* & *Doeg*, 1. Sam. 31. 3. 4.

we read the ruine of them both. For *Chuſh* trauailed with miſchiefe, and brought forth a lye: he made a pit, and digged it, and fell into it himſelfe, his miſchiefe returned vpon his own head & his crueltie fel vpon his owne pate. And after that *Doeg* had for a ſpace boaſted himſelf in his wickednes, that being a man of power, he could doe miſchiefe, at the length God pluckt him out of his tabernacle, and rooted him out of the land of the liuing. Beſide theſe particulars, God gaue vnto *Dauid* the necks of his enemies in generall, and he did beat them as ſmall as the duſt before the wind, and he did tread them flat as the clay in the ſtreets. Thus let thine enemies periſh O Lord, and the Kings enemies likewiſe, but let him be as the Sunne when he riſeth in his might. And bleſſed be God who hath put into his head to celebrate euerie Tueſdaye with publike prayer, and preaching

Pſal. 7.1. 15.16.

Pſal 52.1.5.

Pſal. 18.40. 42.

Iud. 5. 31.

preaching in remembraunce of Gods mercie towardes himselfe, and Gods iudgement towards his enemies, by that which was acted at Saint *Ionstone* vpon the fifth of August, in the yeare 1600. The earle of Gowries conpiracie.

Now the good that may ensue by the consideration of the fall of Gods and the Churches enemies, is of two sorts. First, God is thereby magnified, as may appeare in the person of *Pharaoh*, whom God appointed for this cause, to shew his power in him, and to declare his name throughout all the world. Exo.9.16. And in the destruction of the Babilonians, the earth was filled with the knowledge of the glorie of the Lord, as the waters couer the Sea. Hab.2.14. Secondly, men, (if they haue grace) may be thereby edified, according to the confession of the faithfull in *Isai* saying: *VVee O Lord haue wayted for thee, in the way of thy iudgementes: for seeing thy iudge-* Isay.26.9.

ments are in the earth, the inhabitants of the world ſhall learne righteouſnes.

Hitherto *Dauid* hath ſung *mercie and iudgement*, in reſpect of the time paſt by way of praiſe and thankſgiuing. Now he proceedeth to ſing the ſame ſong in regard of the time to come, touching the adminiſtration of his kingdome by way of practiſe, knowing that *the dutie of princes and publike Magiſtrates, is, to be the miniſters of God for the wealth of them that doe well by the exerciſe of godlineſſe and honeſtie, and to take vengeance on them that doe euill committing impietie and iniquitie.* And theſe two, *mercie* and *iudgement*, muſt goe hand in hand, being in aſſociation combined together, leaſt if they were altogether, and vtterly ſeuered, then mercy without iudgement might turne into fooliſh pittie, and iudgement without any temper of mercie might become extreame crueltie.

Rom.13.3. 1.Pet.2.14.

And

And first to speake of *Mercie*, happie is that Prince who hath the wisedome and the will to be mercifull to whom, and when, and where it is expedient. *For such mercie and truth preserueth the King; and his throne shall be established with mercie.* Moreouer happie is that countrie where mercie and truth meet together, and so righteousnes and peace kisse one another. And worldly happy are those subiects to whom the prince vouchsafeth to shew mercie and louing kindnes. *For the Kings wrath is like the roaring of a Lyon, and as messengers of death: but in the light of his countenance is life, and his fauour is as a cloud of the latter raine, and like the dew vpon the grasse.* And *Dauid* well knowing how laudable and honourable it was to be mercifull with discretion, being established in his kingdome, he made enquirie if there remained yet aliue, any of the house of *Saul*, on whom he might shew the

Pro.20.28. Psal.85.10.

Pro.16.14. 15.and19. 12.

2.Sam.9. 1.3.

mercie of God (that is, ſuch mercie as is acceptable to God) for his old deare friend *Ionathans* ſake. And we find it to be a laudable cuſtome of princes at their firſt entrance into their kingdomes to ſhew mercie at their pleaſure in this wiſe, that I may ſpeake in the ſcripture phraſe in the Pſalmes, by hearing the mourning of the priſoner, and deliuering the children of death. And in *Iſai*, by looſing the bands of of wickednes by taking of the heauie burdens, by letting the oppreſſed goe free, and by breaking euerie yoke, former extortions, exactions, and other grieuous oppreſſions: O how faire a thing is this mercie in the time of anguiſh & trouble? it is like a cloud of raine that commeth in the time of drought. Thus can *Dauid* ſhew *Mercie* when he thinketh it meet, and *Iudgement* alſo when the matter ſo requireth it. For he is not ignorant, that *the eſtabliſhment of the Kings throne, is Iuſtice, & iudge-*

Pſal.102.20

Iſa.58.7.

Eccleſ.35.19.

Prou.16.12 Iſa.32.17.

iudgement: and the ~~fruit~~ fruit thereof is peace. Yea manifold is the good effect which followeth the executing of Iustice vpon malefactors.

First of all it is profitable to the offenders themselues, *for affliction giueth vnderstanding. Foolishnes is bound in the heart of a child: but the rod of correction shall driue it away from him. The rod and correction giue wisdome: the blewnes of the wound serueth to purge the euil, and the stripes within the bowels of the bellie:* that is, sharp punishment which pearceth euen the inward parts, is profitable for the wicked to bring them to amendment. But on the cõtrarie, *he that spareth the rod spilleth the child:* witnes the exãple of *Hely* toward his sons *Hophni* & *Phinehas*. And of *Dauid* toward his son *Adoniiah* whõ he would not displease frõ his childhod, to say, *why hast thou done so?* & so in the end he proued a presumptuous traitor, & rank rebel. Pro.22.15. Pro.29.15 Pro.20.30 Pro.13.24. 1.Sam.2. 12.22.23. 24. 1.Reg.1.6.

Secondly, this exemplarie iustice is

commodious vnto others that are by-ſtanders and beholders, who may learne to beware by their neighbours harmes, according as *Moſes* willeth punishment to be inflicted vpon tranſgreſſours of the law that Iſrael may heare and feare.

Deu. 13. 11. & 17. 13. & 21. 21.

Whereupon *Salomon* groundeth this expoſition of policie or iudiciall proceedings: *Smite a ſcorner and the fooliſh will beware:* that is to ſay, the ſimple and ignorant men learne their dutie when they ſee the wicked puniſhed. And for this cauſe did God by *Moſes* commaund, that the cenſers of *Korah* and his complices being 250 in number, who had beene deſtroyed and conſumed by a fire that came out from the Lord, ſhould be taken and beaten forth into broad plates, for the couering of the Altar, that they might be a ſigne to the children of Iſrael of Gods iudgements againſt all mutinous, ſeditious, & rebellious perſons.

Prou. 19. 25.

Numb. 16. 37. 38. &c.

Whereas

Whereas on the other ſide, If the inceſtuous perſon at Chorinth be not cenſured by excommunication, behold, *a little leauen leaueneth the whole lumpe.* And by the iudgement of the preacher, becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men, is fully ſet in them to doe euill: that is, by way of abridgement, where Iuſtice is delayed, there ſinne raigneth. Therefore the princely Pſalmiſt promiſeth in the laſt verſe of this Pſalme, betimes to deſtroy all the wicked of the land, that he might cut off all the workers of iniquitie from the Citie of the Lord. 1.Cor. 5.6. Eccleſ.8.11 Pſal. 101.8.

Thirdly, the executing of hainous and notorious offenders withholdeth the wrath of God from the publike ſtate of the Realme by taking euill out of Iſrael. But the vnpuniſhing of *Achan*, (though his crime was vnknowen) was ſo hurtfull to the hoſt of Iſraell. Deu.17.12. & 22.22. Ioſh.7.1.5.

2.Sam.21. 1.6.14. Iſrael, that the hearts of the people melted away like water. Neither could the great dearth in *Dauids* time be remoued, nor God fully pacified for *Sauls* crueltie, long before committed againſt the Gibeonites, till ſeauen of *Sauls* ofspring were hung vp to the Lord in Gibeah of *Saul*. In briefe, due execuitiõ done vpon great and grieuous malefactors, is a ſacrifice acceptable vnto God, and a preſeruatiue of the ſtate of the Church and Commonwealth. Therfore, *a wiſe* Pro.20.26. *King ſcattereth the wicked, and cauſeth the wheele to turne ouer them.*

But here muſt be inſerted a caueat againſt all crueltie in execution of iuſtice. For by the law of *Moſes* euen in Deut.22.6 ſeeking of birds neſts, it was not lawfull to take the damme with the youg. Neyther might the bodie of the exe- Deut.21. 22.23. cuted malefactor remaine all night vppon the tree. Beſide this, God would not turne to them of Damaſ-

cus,

cus, becauſe they had treſhed *Gilead* with threſhing inſtruments of yron: neither would he turne to the children of *Ammon*, becauſe they had ript vp the women with child of *Gilead*, that they might enlarge their owne border: there is like to be iudgement mercileſſe to *Pilate*, who would ſhew no mercie: but mingled the blood of ſome that had offēded him, with their owne ſacrifices. Yet no maruaile it is that he did ſo, for though the righteous man regardeth the life of his beaſt, yet euen the mercies of the wicked are cruell.

Amos.1.3. 13. Iam.2.13. Luke.13.1. Pro.12.10.

Howbeit, though crueltie is alwaies to be abhorred, yet remiſſines in dealing with the aduerſaries of the truth, the practiſers and maintayners of a falſe worſhip, is likewiſe to bee excluded, becauſe it is moſt perilous to the Church of God, as appeareth by the hiſtory of the Canaanites, who by the conniuency of the

Iſraelites

Nom.33. 55. Israelites being permitted to conuerse with them, and to liue quietly among them, became pricks in their eies, and thornes in their sides. When *Ioash* the King of Israell came downe to visit *Elisha* lying sicke vpon his death bed, he was willed by the prophet to take into his hand the arrow of the Lords deliuerance against *Aram*, & to smite the ground: wherupon he smote thrise and ceased: But the man of God was angrie with him & said, thou shouldest haue smitten fiue or six times, so thou shouldest haue smitten *Aram* till thou haddest consumed it, where now thou shalt smite *Aram* but thrise. The meaning is, that *Ioash* deserued iust reproose and great blame, becausse he seemed content to haue victorie against the enemies of God, for twise or thrise, and had not a zeale to ouercome them continually, and destroy them vtterly. And surely *Saul* cannot spare *Agag* sauing to his owne hurt.

2.Reg.13. 14.to the 20.

1.Sam.15. 22,23.

Neither

Neither can *Ahab* haue the life of *Ben-Hadad*, but with his owne losse. Wherefore King *Asa* did not faile to depose his grandmother *Maachah* from her regencie, because she had made an Idoll in a groue, which Idoll he brake downe, and stamped it, and burnt it at the brooke Kidron. 1.Reg.20. 42. 2.Chro.15. 16.

Consider heere a little with me (beloued) the mishap, (that I say not miserie) of diuers princes (keeping me within the limits or bounds of the holy scripture) in this case of shewing mercie, and practising of iudgement.

For first of all it falleth out not seldome, that those notorious malefactors deseruing death, whom princes doe pardon in mercie, (if not vpon foolish pittie) doe afterward most vnthankfully and treacherously seeke to take the Scepter out of the hand, and to pull the Crowne from the head, and to withdraw life from the bodie

of

of their benefactors, who had graciouſly forgiuen them their crimes, and ſo conſequently giuen to them their liues, lands, goods, libertie and all. This may be fitly exemplified in *Abſalon*, who after that he was pardoned for the murdering of his brother *Amnon*, and reſtored to fauour in court, roſe vp early, and ſtood hard by the entring in of the gate, and reached forth his hand to euerie ſuiter of account, and by ſlaunder, flatterie, and faire promiſes, he ſtale away the harts of the people, and at the length he braſt forth into actuall rebellion againſt his naturall father. *Ioab* likewiſe when he had eſcaped without puniſhment for ſtabbing of *Abner*, he was thereby emboldened to proceede forward to the murdering of *Amaſa*, and this done without controlment, he preſumed to ayde aſpyring *Adoniiah* to the preiudice of *Salomon*, who was to ſucceede in the kingdome by the

2.Sam.15.

2.Sam.3. 27:

Ibid.20.9. 10.

1.Reg.1.7.

the appointment of his father *Dauid* yet liuing.

Secondly, Princes haue been sometimes ouerawed by the peeres of the Realme, or otherwise for feare of tumult in the state, they durst not eyther shew kindnes, and giue entertainment to good men whom they loued, or to execute mightie malefactours, as in dutie they should haue done. Of the first sort we haue an example in *Achish* the king of Gath, who confessed that *Dauid* pleased him as an Angel of God, but therwithall he told him that he must be packing out of his companie, because the princes of the Philistines did not fauour him. Of the second sort we haue an example in *Dauid*, who though he spake and did much in detestation of *Ioabs* murdering of *Abner*, yet he durst not put him to death for it, as it may be collected by these words of his: *I am this day weake and newly annointed King:* 2.Sam.3. *and* 39.

1.Sam.29. 6.9.10.

2.Sam.3. 36. *and theſe men the ſonnes of* Zeruiah *be too hard for me: the Lord reward the doer of euill according to his wickednes.*

1.Reg.2.5. 6.8.9.31. 44.45.46. But this falleth out well and rightly, that whom *Dauid* ſpared in pollicie, thoſe *Salomon* executed in iudgement, as rayling *Shimei*, and bloodie Ioab.

Heere let me ſtand a little vpon *Dauids* promiſe to ſing *Mercie and iudgement*, and conſider whether he performed the ſame alwaies or not. I will put the caſe in the example of lame *Mephiboſheth* the ſonne of his olde and

2.Sam.9.1. 3.7: deare friend *Ionathan*, to whom I confeſſe he did kindly ſhew mercie for his fathers ſake, by reſtoring vnto him all the fields of his Grandfather *Saul*, and licenſing him to eate bread at his own table continually: but when he came to the point of iudgement, I finde him defectiue. For when *Dauid* fled before the face of *Abſalon*, *Ziba* the ſeruant of *Mephiboſeth* meeteth him with a

2.Sam.16. 1.2.3.4. large preſent of his maſters goods, and

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ſenting the ſame vnto him, he frameth ſycophantly a moſt falſe accuſation of treaſon againſt his maſter, as thogh he had ſaid, this day ſhall the houſe of Iſraell reſtore me the kingdome of my father. Whereupon raſhly without leauing the one eare for the defendant, he gaue ſentence, condemning the innocent in fauour of the plantiffe, being a calumniator; ſaying to *Ziba*, behold thine are all that pertained vnto *Mephiboſheth*. And when as *Mephiboſheth* afterward met *Dauid* returning victoriouſly after the ouerthrow of *Abſalom*, and fully cleared himſelfe of the haynous crime of treaſon wherewith he had beene falſely charged, then *Dauid* giueth ſentence in this wiſe, *thou and Ziba deuide the lands*. Herein *Dauid* did euill in taking his land from him, before he knew the cauſe, but much worſe that knowing the truth, he did not reſtore them. 2. Sam. 19. 29.

them. And here we may obſerue, that in the caſe of iuſtice our θεωρια is more vpright then our πραξις: our contemplation is ſounder then our practiſe. Or to ſpeake to the capacitie of the meaneſt hearer, a man may more eaſily, penne the cauſe of Iuſtice in his priuate ſtudie, then rightly practiſe it in publike vpon the bench. For in ſolitarie meditation, a man may without difficultie abandon all raſhnes, and partiall affection, but in Iudiciall place abroad, reſpect of perſons, and other corruptions do eaſily enter into our mindes and hearts, by the miniſterie of our eyes and eares.

Now the way to preuent this miſchiefe, is to doe that ſincerely, which *Dauid* promiſeth heere to doe; namely, *to ſing vnto the Lord*, that is to ſhew *mercie*, and practiſe *Iudgement* to the glory of God, whervnto all things ought to be referred,

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according to Saint *Pauls* direction, *whether ye eate, drinke, or whatsoeuer ye doe, do all to the glorie of God.* Insomuch as almes must be giuen in charitie without the sound of a trumpet: and prayer must be made of deuotion without publike ostentation. And to descend from the generall doctrine to the particular instruction which I haue in hand, miserable was the case of that wretched Iudge who did right to the poore widow, not for feare of God, or reuerence to man, but onely to auoid her clamor and importunity. And no better was the case of the Philistins in the booke of the Iudges, who when as the Timnite gaue his daughter being *Samsons* wife, to an other man, they regarded not to punish this vniust and adulterous act: But when as *Samson* in reuenge of this wrong, had with three hundred Foxes turned taile to tayle, hauing

1.Cor.10. 31.

Mat.6.1.to the 7.

Luke.18. 4.5.

Iudg.15.1. to the 7.

firebands faſtened thereto, ſet on fire, and burned vp the rickes and the ſtanding corne with the vineyards and Oliues of the Philiſtins: then they came vp in troupes and burnt the Timnite and his daughter with fire. Thus the wicked puniſh not vice for loue of Iuſtice, but to be reuenged in reſpect of former loſſe, and for feare of future daunger which elſe might come vnto them.

Againe, *to thee O Lord will I ſing*; that is, howſoeuer by the chaunting of this dittie of *mercie and iudgement*, I ſhall ſeeme to howle in the eares of the vngodly, yet my ſong to thee O lord, ſhal be thought very melodious. Whereby we are taught this generall doctrine, that in doing of our dutie in our ſeuerall vocations, this ought to be our comfort, that our words and works are pleaſing vnto God, howſoeuer they be diſpleaſing to the world

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of wicked men. So though *Noe* was ſcorned by the men of his time, for preparing the Arke, and vrging repentance to preuent the perill of the Deluge to come: yet is he by the prouidence of God, *ad perpetuam rei memoriam*, chronicled for a preacher of righteouſnes'. And though *Dauid* for dancing before the Arke, being girded with a linnen Ephod, was by his wife *Michal* deſpiſed in her heart: yet was he had in moſt high reputation by the maids of honour attending vpon *Michal*. Yea *Dauid* will yet be more vile then thus, and he will be low in his owne ſight, knowing that all ſhall be acceptable in heauen, which is heere on earth done before the Lord, that is for no worldly affection, but onely for the zeale which we ~~leade~~ *beare* to Gods glory.

2. Pet. 2. 5.
2. Sam. 6. 14. 16. 20. 21. 22.

Iſai and the children which God gaue vnto him, were as ſignes and

Iſa. 8. 18.
Wiſd. 5. 15.

wonders in Iſrael : yet their reward was with the Lord. If *Iohn* come neither eating, nor drinking, they ſay he hath a diuell. And if the ſonne of man come eating and drinking, they ſay, behold a glutton, and a drinker of wine, a friend of publicanes and ſinners : but yet wiſedome is iuſtified of her children. If *Feſtus* be iudge of *Pauls* ſpeaches, then *Paul* is beſide him ſelfe, much learning doth make him madde. Howbeit, *Paul is not madde*, O noble *Feſtus*, but he ſpeaketh the words of truth and ſobernes. The Apoſtles were made a gazing-ſtock vnto the world, and to the Angels, and to men, they were counted as the filth of the world, and the ofscowring of all things : howbeit they paſſed verie little to be iudged of mans iudgement : knowing that they were vnto God the ſweet ſauour of Chriſt, in them that are ſaued, & in them which periſh

Mat.11. 18.19.

Act.26.24. 25.

1.Cor.4.9. 13.

Ibid.ver:3.

2.Cor.4. 15.16.

periſh: to the one, the ſauour of death vnto death, and to the other the ſauour of life vnto life.

Thus the ſweet ſinger of Iſrael promiſeth to ſing the diuine dittie of *mercie* and *iudgement*, to the Lord of Lords, euen God the father, the ſonne and the holy Ghoſt; to whom three perſons and one euerliuing God, be all honour and glorie both now, and for euermore. Amen. 2.Sam.23.1